

AMENDMENT

of life:

THREE SER-
MONS, VPON ACTES 2.

VERSES 37. 38. CONTAINING

the true effect of the worde of God,
in the conuersion of the godly: and the ma-

ner how it changeth their harts, and re-

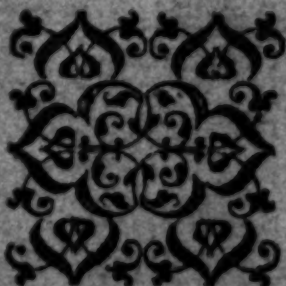
formeth their liues, which is the true

vvorke of regeneration.

By IOHN VDALL, Preacher
of the worde of God, at King-
stone vpon Thames.

IOHN. 3. 3.

Except a man be borne againe, he can not
see the kingdome of God.



AT LONDON,

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1584.

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THE THREE SEAS

MONS. V. P. O. N. A. C. T. E. S.

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TO THE RIGHT
HONORABLE

CHARLES, LORD HOWARD,
BARON OF EFFINGHAM,

Lord Chamberlaine of the Queenes
Maiesties most honorable houthold,
*of the moste noble Order of the Garter
Knight, and one of her Maiesties moste
Honorable Priuie Counsell:*

JOHN VDALL wisheth continu-
all encrease in all vertue & godlines.



S there is no field, be
it neuer so wel tilled,
and be the seede ne-
uer so good that is
sowne in the same,
but weedes will of
their owne accorde
spring therein, and without the diligent

The Epistle

care of the husband-man, choake the good seede, and deceiue the owner of the expected fruit of his former labour: so there hath neuer since the world began (right honorable) bene any church so pure without corruption, that hath not had many blemishes in the same: the which without the great mercie of God, and prouident care of the gouernours thereof, both hath, and doeth, & to the end of the world will, so growe and encrease, that they will neuer staye, vntill they haue brought to passe the vtter subuersion and ouerthrow of religion there professed: for if we beginne with the Church of the Iewes, not onely the first visible, & established church, but also the image and picture of the Church of God for euer: and consider what corruptions haue crept into the same, howe they haue increased from time to time, & often preuailed against the sincere worship of God, to the vtter ouerthrow of true religion, and strengthening of idolatrie: it is so manifest in the bookes of Moses, Kings, and the Prophets,

Dedicatorie.

Prophets, that either we must refer the consideration thereof, to those places, or els (which is needeles) make a whole volume of the discourse of the same. We see the same practize in the Primitive Church, euen in the time of the Apostles, that both corruption of doctrine, and also loosenes in conuersation, did greatly infect that age. The which is euident in the times following, and euen vntill this day: that the true doctrine of the Gospel hath bene most blasphemously peruerter, and godlesnesse in life so rooted into the heart of man, that the number of true Christians hath euer bene a small, poore, and contemned flocke. And in truth, we neede goe no further than to these present times, wherein we liue: in which (because thorough the great mercy of our good and gracious God, the seedes of Popishe tares can take no such roote, as Satan wisheth) we may behold, and (to the great grieve of Christian hartes) too plainly see, how greatly Atheisme and yngodlines preuaileth, that it is a hard

* .4. matter

The Epistle

matter, euen in this bright sunne shine of the Gospell of Iesus Christ, to finde many of them, that together with puritie of religion, doe studie to keepe a sincere and vpright conscience, in their life. For religion (now adayes) is made a cloake, to hide sinne : a myst, to bleere the eyes of the world : a den, for transgressors : and a cage, for all vncleane birds in the world. All which springeth hence, that Satan can perswade men, that if they professe themselues to be Gospellers, and make shew of religion, it is not onely sufficient, (because no man shall be saued by his works) but also it shall bring them into more credite and estimation in the world, thereby to growe greater : which bringeth forth these three most pernicious and dangerous euills among men : first, that the Papists, (who measure all things by the outward shew) are not onely kept from listning to the truth, but also more hardened in their blind superstition. Secondly, that the glorie of the highe and mightie God, which should shine in our
liues,

Dedicatorie.

lines, by the Gospell, is trampled vnder
feete. Lastly, that their owne soules and
bodies are in a most daungerous estate,
(being driuen by the prouocation of
the deuil) headlong into the pit of con-
demnation, whereinto so many, as with
out repentance, runne on to the ende,
must needes fall at length, feeling the
torments increased vnto them: that
(for laying stumbling blocks in the way
to ouerthrow others, and defacing the
glory of the great God, and proceeding
in satisfieng their owne appetite with
finne) they haue most iustly deserued.
The consideration of which mischiefe,
moued certaine godly, and well dispo-
sed persons, (who were by the proui-
dence of God, eare witnessles of a dis-
course, that it pleased the Lord to streng-
then me, to vtter in my ordinary course,
vpon the Acts of the Apostles) earnest-
ly to intreate me, that I woulde penne
the same, for their further comfort:
which good & godly motion of theirs,
for that it proceeded (I doubt not)
from an earnest desire in them, of spiri-
tuall

The Epistle

tuall edification, I condescended vnto.
And because it hath pleased God, to
make me, by speciall dutie, bound vnto
your Honor: I therefore haue made es-
peciall choice of the same: wherevnto,
these my simple & small labours might
be dedicated, most humbly beseeching
your honor, that, as it is the summe and
substance of all the religion, taught, and
professed in this poore Towne of King-
ston, so it would please your L. to ac-
cept therof, not according to the quan-
titie (that is but small) nor expecting
the inticing words of mans wisdom, (which
is most vnfit for the Gospell of Christ)
but according to the substance of the thing,
and the mind of the poore labourer. So shall
your Honor bind me, (which notwithstanding
is my duetie) with the rest of them, that
feare God, among vs, to pray continually
vnto the father of our Lord Iesus Christ,
for you: that it would please him, so to
direct, guide, and blesse all your enter-
prises, as may best tende to the glorie of
his most blessed name, the benefit of his
Church,
and

Dedicatorie.

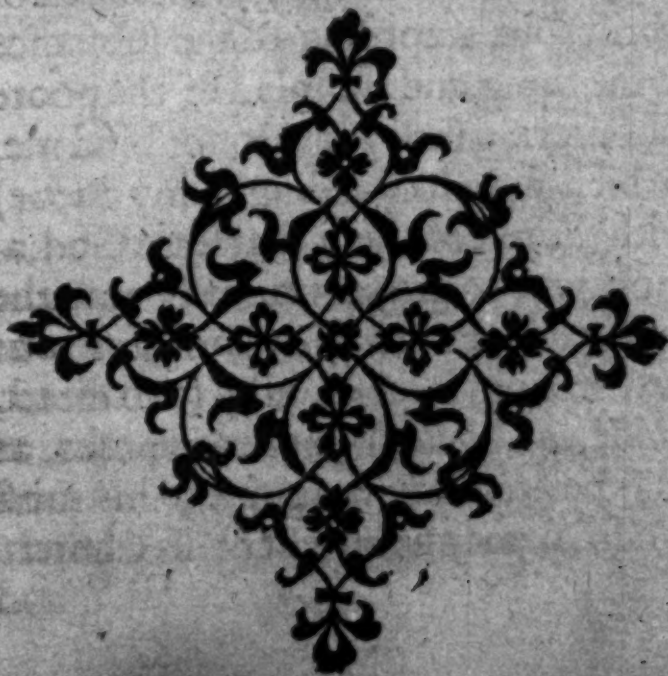
and this common weale, and the
eternal & euerlasting com-
fort of your owne
soule.



Your Honors most humble to com-
maund in the Lord Iesus Christ.

JOHN VDALL.


THREE



THE
JOURNAL OF
JAMES M. SMITH
OF THE
MICHIGAN TERRITORY

JOHN VANDER
BUREAU OF
THE
MICHIGAN TERRITORY

THIRTY



Three Sermons of the a- mendment of life.

Acts. 2. verse. 37. 38.

now, when they heard it, they were pricked
in their hearts, and said unto Peter and
the other apostles, men and brethren,
what shall we doe? Then Peter said unto
them, I will stand your hearts up, and
I will shew you the way of life.



When our Saviour Jesus
Christ (according to his
promise) had sit down to
the holy ghost into the hearts
of his disciples, which was
in effectual in them, that
they were able to speak with oth-
ers languages, the Jewes and stran-
gers of divers countreys gathered to-
gether to see that strange wonder, and
some admired it as the wonderfull
worke of God, others mocked them, as
saying them to be drunke: whereupon

John, 15, 26.
Acts. 1, 4.
Luke, 24, 49.

¶

Peter

The first Sermon of

Peter made by making an Apologie for
himselfe and the rest: first deliuering
them from that lying slander of Dion-
kennes, and then proued it to be the
woyke of Iesus Christ, whome though
they had crucified, yet God the father had
rayled, and had exalted him to bee Lord
and King ouer all thinges both in hea-
uen and earthe. The which being pro-
ued vnto them that he was the very Mes-
sias, whom they had so wickedly cruci-
fied, they perceiued themselves to bee in
daunger of the heauie vengeance of God
for it, and therefore it wrought in
them, as is sette downe in the former
of these verses (the which together
with the latter) doe our better remem-
brance. We haue to note these three
things: First the effecte that Peters
Sermon wrought in the hearts of these
Iewes: Secondly their care vnto bee re-
solute what to doe: and lastly Peters
counsell vnto them. *When they heard it:* that is, who he
was whom they had so abused, and what
danger they were in for it: it wounded
them

Amendment of life. IT

them then at the very heart, and strooke
them in a marueilous feare of Gods
suddaine vengeance to be poyred downe
vpon them for their so hainous a fault, &
so horrible murder, as to kill the Lord
of life, from whome all they that euer
shall be saued, doe receyue their life and
saluation. Which declareth vnto vs
their wonderfull blockishnes, and palpa-
ble blindnes, y they reading the prophe-
sies (concerning the Saniour to come) e-
uery Saboth day & daily looking for him,
yet when he cometh do thus behaue
themselves towards him. The cause
whereof was, for that they dreamed of
a worldly King full of pomp & glory, and
Christ being so base and poore, they were
offended at him: much like y carnall chri-
stians of our time, who are ashamed of y
basenes of the gospel & simplicitie of reli-
gion, and therefore thinke that it is to
meane a thing for me of great estat & ho-
nour: but we see y contrarie in Gods word:
that there is no ioy without Christ, but sor-
row: no honour, but ignominy: no bles-
sednesse, but cursednesse, howsoeuer it

Acts. 3. 15. 5.

Acts. 13. 27.

The first Sermon of

seemeth otherwise to carnall people, that
iudge fleshly and according to naturall
reason: and therefore we reade that the
greatest dishonour that euer came to the
Kings of Iuda and Ierusalem, was their
negligence in religion, and their great
praise is their care to establish it in
sinceritie: and therefore, how base, poore &
contemptible so euer Christ seems to flesh
& blood, there is no glory, riches, nor be-
nefit that profiteth, except it be gover-
ned by him, and directed to his glory.
We learne further by these Ietuses, that
there is no way in the worlde that can
serue to conuert man vnto God, vntill
the appointed time be come: for they
heard Christ often, and yet his word was
to them as water poured vpon a stone,
vntill this houre wherein God had de-
termined their conuersion. Which doc-
trine ministereth a double vnto vs:
first to y^e magistrates that he compell all,
(yea euen the obstinate) to the outward
exercises of religion: for by y^e meanes it
may please God to worke their conuer-
sion. Secondly for every private person
that

2. Kings, 10, 31.

21, 20, 18, 3. 22,

2.

Amendment of life.

that is already called, (yea and the minister of the worde especially to beare with patience the vnregenerate, and not to determine or iudge rashly of their reprobation: But still to hope for the time of their conuersion. Moreover in that it is said here that they were pricked in their heartes when they hearde it, we learne how needfull it is for vs to haue the worde of God continually sounding in our eares, whereby wee may be roused out of the slepe of sinne. For wee are naturally prone to euill, and slothfull in the seruice of Gods worde, very dull to goodnesse, needing the goades of Gods threatninges to prick vs in the sides, and to make vs precise in the feare of the Lorde: else wee frise in our sinnes, and if any good motions come in our mindes now and then, they are choaked: and so wee were worse than worse. The consideration hereof made Dauid a Kinge to meditate in the worde of God day and night, and made it his counsellor, a good example for all great men to take vnto and follow.

Psal. 1, 1, 119,
24.

A. 19.

Pricked

The first Sermon of

Pricked in their heartes. Nowe cometh this to passe, that Peter speaking onely to the outwarde eares, they are sayed to be pricked in their heartes, euen by the wonderfull power and Maieſtie that God hath printed in his woorde, that it shoulde sounde the botto-
 tomelesse deapthe of mans moste secrete thoughtes, and enter betwene the soule and the spirite. And this effecte it hath in all, though it haue a contrarie fruit: for the wicked take occasion hereby, to be more seuerer against the Children of God. As we may see in Pharaoh, Achab, Ieroboam, and the Pharises. But the children of God vse meanes allone as they be touched to amende their liues as did Dauid, and Iosias, and these Jewes, whereby we may take good occasion to examine our selues, whether we be the Children of God or no: for if the contempt or neglecte of amendement of our liues argueth (as yet) no grace to be in vs, then the care to amende, and the indouour therevnto indeade, is a speciall

Exod. 5. 6.

1. Kings. 13. 4.

Math. 26. 3.

2. Sam. 12. 13.

2. King. 22. 11.

Amendment of life.

all motion of the spirit; which we must be carefull to cherish, leasse it be quenched; and so our estate ware miserable.

And said vnto Peter: This is the seconde generall parte containing their care to seeke the righte way, to be deliuered from the gulf of perdition: that hanged ouer their heades: which is a signe of a true Childe of God; for it is the nature of every man to say, when his sinne is reponed, that the Preacher sayeth true; and that wee shoulde amende, but they neuer sette one foote forwarde to putte it in practise; onely the Godlie haue that care, that when any thing is founde by the word of God to be amisse in them, they canne neuer be at quiet vntill they finde out meanes, whereby it may be redressed. Lette vs obserue further in them a wonderfull change: They had mocked Christ and his doctrine, and neuer were at rest, till they had killed him: they not long before this time did esteeme the Apostles no better then Dionckardes,

The first Sermon of A

and yet the Lorde in this thorse time so
altereth their mindes, that they come
to them louinglie, terming them Son
and Bzethren : which will bee so farre
from a wicked man vntouched with

Mathew, 27, 5. Gods spirite, that he will rather with

2. Sam. 17, 23. Iudas and Achitophel hange himselfe,

then seme (forsaethe) to bee so muche
beholdinge to the godly, whome hee
taketh to be his enimies. But if once
Gods word take deepe and sound roote
in any man, it will alter and chaunge
him quite from his former wicked mind:

Wherof wee haue notable examples

in the Scriptures: Saule wente to Nai-

1. Sam. 19, 23. oth, intending to persecute Dauid,

Acts. 9, 20. but God chaunged his minde, that he

propheessed: Paule wente toward Da-

mascus with intente to make haucke

of the Saindes of God: But when

he came there hee preached Christe vn-

to them. The shouldours wente out

from the Pharises to take Christe, but

the spaietis of his wordes stroke them

downe to the grounde, and made

them returne this aunswere: that they

Iohn, 7, 46.

neuer

Amendment of life.

never hearde man speake as he spake.
They in this place came to mocke, and
you see howe God turneth their mock-
inges into earnest intreating the A-
postles to giue them god counsell.
Wherby we learne the truthes of the Pro. 21, 1, 20, 24
saying of Salomon, that the heartes e-
uen of Kinges are in the handes of the
Lord, as a boate in the Riuer of wa-
ter: and therefore it is not in man to di-
recte his owne wayes: which teacheth vs
to pray vnto the Lord continually, that
it woulde please his maiestie so to go-
uerne vs, as may beste tende to his glo-
ry, and the comfort of our owne soules.
It teacheth vs moreover, that seeing
God turneth, at his pleasure, euill in-
tentes to good purposes, that we must
wishe, and desire, and dayly exhor-
te al men (of what minde soeuer they bee)
that they haue a care to heare Gods
woorde: for in that they come, though
their intente be not to learne, but to carpe
and currell, they bee welcome: God may
caste the nette of his mercy so farre on
them, that contrary to their purpose,

A. v.

they

The first Sermon of

they may be wonne into the sheepefold
of Christe Iesus, to their endlesse com-
forte.

What shall wee doe. Weeing grieved
with the sight of their sinnes, they seeke
what to doe to be eased, shewing vnto vs
an example of the heart truly touched,
to seeke the way to amend, and not as is
the manner of hypocriticall repenters,
to abide in the same sinne, and continue
without amendment: for such (as yet)
did neuer knowe what it is to be pricked
in heart with the true sight of sinne.

Then Peter said. The third generall
part of the text, which containeth the
counsell that Peter gaue vnto them: the
which (before we come to handle) we
must obserue two profitable lessons, for
our comforte, and instruction.

The first is an experience of the truth
of the promise of our Saviour Christ:
for they that seeke shall finde, and to those
that knocke it shall be opened, and that
God is nere at hande to all them that
call vpon him faithfully: for our good
and gracious God, being full of mer-

Math. 7. 7.

Psal. 145. 18.

Amendment of life.

ry and tender kindnesse, doeth open the treasures thereof vnto his Childzen, when they seeke it by repentance from the bottome of their hearts, and in the anguiste of their soules acknowledge their wofull estate, and lozethed condition if he shoulde leaue them to themselves. So he dealte with the Israelites in their sighte befoze Pharaoh and his hoaste. So with David being wounded with the sighte of his owne sinnes. So with Paule, being caste downe and blinded in bodie, to teache hym the blindnesse of his soule. And thus he dealeth with his dearest beloued Childzen: to witte giueth them a sighte of their owne sinnes, and his Iudgements deserved for the same: that they may learne to goe out of themselves, where is nothing but confuston, and so to seeke vnto him with an vnfained desire of comforte. The vse of which Doctrine (being rightly applyed) is mooste sweete and comfortable: For it is the lotte of Gods Childzen to be often grieved in their soules

Exod. 14. 15.

Psal. 6. 9.

Acts. 9. 11.

The first Sermon of

soule and afflicted in conscience, through
the view of their owne sinnes : where
by Dathan would make them beleue,
& it is so; that God hath cast them off
and giuen them over into hardnesse of
heart: thereby labouring to dye them
to dispaire. But we must strue to be
perswaded of the cleane contrary: so; to
be giuen over of God, is to wallowe in
all sinne without remorse, to heape
transgression vpon transgression, with-
out sight of the danger thereof, and
so to make a spoyle of iniquitie: but to
be grieved with sinne, to feele the burthen
thereof with desire to be eased (though
we feele no present comforte) is the vn-
doubted worke of the holy ghost, and
shall (by Gods grace) in time conueni-
ent (when he hath sufficiently humbled
and tried vs) bring forth the quiet fruite
of righteousness vnto all them that be
thereby exercised. And therefore when
the Lord layeth any triall vpon vs, that
we seme to be ready to be swallowed
vp of many dangers that are immin-
ent, though it be the propertie of
fleshy

Heb, 12, 11.

Amendment of life.

flesh and blood to be grieved at it, yet we muste strive to flye farther, to wit, to learne this lesson, that if we be the childezen of God, when greatest dangers assaile, we muste assure our selves that the Lord hath an especiall worke to bring to passe by us, whereby he will not only have his owne glory to shine out more brightly, but also that we may perceine his love unto us more evidently. The second thing y^e we have to note, is Peters readinesse to salve that sores that he had made, & to heale the wound that they were pained withall: which sheweth in him two qualities: that he required to be in all the ministers of Gods worde: to wit a readye and willing minde to helpe, and power to performe the same. The first we sawe in him, and was the marks that he shot at, in reproving them so sharpely, even their conversion: which as it should be the care that all the ministers of Gods worde should have, to doe the worke of the Lords willingly, to seeke soules unto Christ, and bring them out of dark-

nes

The first Sermon of

nesse, into light : so it sheweth vnto the people, that when the Minister reprobeth sinne sharply, and galleth them to the quicke, he neither doth it of mallice nor choler, neither yet of hatred, but of mere loue vnto them, to doe them good, to bring them to see themselves, and so to seeke to God. And therefore (howsoever fleshe and bloud iudgeth otherwise) they are the greatest foes to mans soule that doe tickle the eares with painted eloquence, studying rather for pleasing speeches, to delight the senses, then the power of the spirit to cast downe mans pride, that he may be humbled to God: these be they whom the Prophet speaketh of, that sold Cushions vnder mens elbows, to lull them a sleepe in their sinnes: these be fitte preachers for such as crye oute: preach to vs pleasant thinges. But Saincte Peter was not in the number of them, and yet did loue this people most dearly. The seconde qualitie that wee note in Peter is his habilitie, in that he was able presentlie to tell them what they

Ezek. 13. 18.

Amendment of life.

they shoulde doe: For if (when by
the threatninges of Gods iudgements
he had wounded them) he had not
bene able to helpe their brused heartes
and comforte their sorrowing soules,
he had bene no better then a torment
for: But in that he was able, and rea-
die to doe both, his example commen-
deth vnto vs a patterne of a right Mi-
nister of the worde, who muste be a-
ble to bring out of his treasure both
olde and newe: hee muste be able
to teache, to resist the gaine-sayer, to
instruct, to reprove, and comforte.
But alas the worlde is come now
to that passe, that if he canne reade
(and that barely) that is layd before
him, he is accounted and accepted
for sufficient: and yet the Scriptures
callet such Idoll-sharpehearers, dumbe
Dogges, that cannot barked. Salt with-
out saltnesse not good for the Dung-
hill, and yet this churche of Englande
(a grievous thinge to be considered)
is even pestered with such, and they
swarme like Locusttes letteth oute of
the

Math. 13. 52.

2. Tim. 3. 16. 17.

Tit. 1. 9.

The deni-
of Repentance

Esay. 56. 10.

Math. 5. 13.

Reue. 9. 3.

The first Sermon of

the lake. The Lord for his mercy sake
either convert them to better vices, or in
his good time send an east winde to blow
them into the bottome of the sea, and
place sitting watchmen, and painefull
labourers in his vineyards, that will
seeke it and not satt themselves therein.

Exod, 10, 19.

Amend your lines. This is the coun-
sell of Peter: a sentence very shorte in
wordes, but long in matter, contain-
ing the very substance of all religion,
and the whole summe of Christianitie:
the originall word signifieth to recoun-
t with griefe, it is commonly transla-
ted repent, and the wordes called repen-
tance, which is a turning of our lines
unto God, proceeding from a true sense
of his iudgements for sinne, imbrating
God his promises in Iesus Christ, and
reforming the life according to the pre-
script rule of Gods wordes: the which
(that we may the more orderly proceed)
consisteth of these three principall partes
1. A sorrow for sinne. 2. Faith in Christ,
and 3. Goodnesse of conuersation:
which last in truth is rather a fruit of
faith,

The definition
of Repentance.

Amendment of life.

faith, (as in a place convenient shall be
 proved) then any part of the whole: all
 which things in some measure more or
 lesse are to be found in all them that are
 Gods children and have receyved any
 taste of his grace.

Sorrow for sin
 what it is.

The first, Sorrow for sinne may be
 thus defined: it is a griefe of the soule for
 sinne, wrought by the iudgements of
 God, layed out in his word, whereby
 the party convicted is truly humbled. I
 call it a griefe of the soule, because it
 bringeth man even into the gulfe of con-
 demnation, and setteth before his eyes the
 heauie wrath of God and hell torments,
 that his owne conscience telleth him he
 hath iustly deserved. This was wrought
 in David, when his owne mouth con-
 demned him to be the child of beast. It
 was in Iohas when his heart melted at
 the hearing of the Lawe expounded vnto
 him. It was in Marie that washed our
 Saviour Christ Iesus his feete with her
 teares: it was in these that cried out in
 the anguish of their hearts: men and
 brethren what shall we doe: it is in all
 them

2 Sam. 12.13.
 2 King. 22.11.

Luk. 7.38.

The first Sermon of

them among vs, that haue any work-
ing of Gods spirit in them, when they
consider God to be a iust God, a reuenger
of iniquitye, and themselves to be
most horrible and wretched sinners.
Whereby we may take good occasion to
examine our selues, whether we be of
God or no: which we shall do thus: If
I do not tremble at Gods iudgments: if
my sinne grieue me not, surely I am hard-
ned: but if they make me sigh & grone
vnto the Lord vnder the weight thereof:
if I loth them both in my selfe & others,
then I haue a marke of Gods grace in
me, that he worketh my saluation, and
sealeth it vnto me. This sorrowe may
after a sort be in a man, and yet not the
true sorrowe: for many are grieved be-
cause they they are not better: for that
through their naughtinesse, they sor-
gette preferment, or credit, that else
they shoulde haue: and therefore it is
saide that this muste be wroughte by
the iudgements of God, laid out in his
worde: that is, when by Gods Lawe I
perceine the straights lyne that is in-
ioyned

Amendment of life.

ioyned to me, and the curse of God that hang ouer my heade for my disobedience, that byingeth with it condemnation of bodie and soule: this is the thing wherefore I shoulde be griued. And if we wey the matter well, it carryeth with it iust cause of sorrowe: for though I inioye all the delightes and pleasures that bee in the woylde, I shall haue them a very shorte time, and the rewarde of sinne is eternal wo, without ease or intermission, which all men haue iustly deserued, and from which none shall be deliuered, that is not broughte to sorrowe for sinne and to seeke to Iesus Christe, the life of them that rightelpe seeke him. This (being the firste stepp to God, and entrance into his favour) is mightely gaineisaid by the subtile enimie Satan, that would haue vs make a spozte of sinne. Secondly by the wo:ld that bleth our eies with the poysoned baits of vanities, & by our owne flesh y luffeth after thole things that byingperdition: and therefore the Lord (who hath a care

The first Sermon of

The word of
God afforderh
many reasons
to moue vs to
sorrow for sin.

The 1. reason.

Iudg. 2. 14
Elay. 37. 10. 36.
2. Sam. 6. 7.

Numb. 15. 32.
Iudg. 8. 19
1 King 2. 31.
Gen. 7. 17. 19.
24.

Ezek. 16. 49.

that his chosen should not be deceyued by
all these or any of them) hath in his
word set downe many most strong rea-
sons, and forcible perswasions, to induce
vs to this sorrow for sinne, as first, his
seuere iudgementes executed vpon o-
thers. Idolators were giuen ouer into
the handes of spoilers. Blasphemers con-
sumed by the Angell of God. Corrup-
ters of Gods sincere worshippinge present-
ly strooke downe dead. Disobedient re-
bells swallowed vpp quicke into the
earth, Murderers requited with mur-
ther. Generally, the whole world (except
eyght persons) drowned for sinne. So-
dome and Gomorrah burned with fire
and brimstone from heauen, because of
pride, riotte, tolenesse, and contempte of
pore. Foure sins, that now (I am per-
swaded) are as rife, as euer they were
in those Citties: and al these, as they re-
ceyued suddaine punishment in this
worlde: so (to vs) no other is knowne,
but that eternall condemnation follow-
ed. Now how must these thinges bring
vs to sorrowe for sinnes? Thus we haue
com-

Amendment of life,

committed the same finnes (in some
pointe) that they did, and therefore being
guilty of the same condemnation, there
is no way for vs to escape it, but to flee to
the Lorde with penitent heartes, and
sorrowing soules. Saint Paule teacheth 1. Cor. 10. 6.
by this doctrine, & the same vse of it, sai-
ing: these are written as examples for vs,
that we sinne not as they did, least we
receyue the same condemnation. Where-
by we learne that the scriptures of God
are not written to be as histories to read
and heare for pleasure, but for our lear- Rom. 15. 4.
ning and instruction, that we may learne
by the example of the wicked there men-
tioned, to leaue sinne: and of the goodly
to be stirred vp vnto godlines. Againe,
when we consider how mercifull God
hath bene vnto vs: that wheress in his
iust iudgemente he might haue not
onely cutte vs of, and cast vs into eternal
condemnation, when first we began to
conceiue any inclination vnto sinne:
but euen before we were borne, haue
drowned vs in originall guiltes, and ne-
uer suffered vs to come to any knowledge
of

The 2 reason.

The first Sermon of

of god or euill, hath so long a time (we committing so many and infinite sinnes against his maiesty) yet spared vs, & not dealt rigorously with vs: this shoulde make vs very sozry that we haue so long prouoked so mercifull a God vnto anger: which vse S. Paule setteth downe, saying that the mercy of God leadeth to repentance. But (alas) we take occasion to sin by the same, and so are carelesse to amend, euer hauing this in our mouths, God is mercifull, and so we incurre the danger of the seuerer denunciation following in the same place, where it said: that such heap vp wrath against the day of wrath. For we must know that as God is mercifull to all penitent sinners, so is he iust to all carelesse and loose people that withhold the truth of God in vnrightheousnes: & therefore let vs not be so abused by Satã, to think y God hath mercy in store for him that goeth on stil in his wickednesse. But let vs try our selues by y touchstone of Gods word, how the consideration of Gods great mercy worketh in vs. Besides this we see that when or where soeuer

Rom. 2.4.

Rom. 1.18.

The 3 reason.

Amendment of life.

ner the word of God hath bene preached
it hath wrought either to their conuersiō
& comfort, or hardning and condemna-
tion: it was to Noe a safegard, because he
believed: to y^e worldes ouerthrow, for y^e
they harkned not: to the Israelites deli-
uerance, to the Egyptians destruction: to
the apostles saluation, to the Scribes and
Phariseis condemnatiō. The due conside-
ration of this must bring vs to sorrow for
sin: for thus we must reason wth our selues
we haue the word preached, out of which
y^e iudgements of God are threatned to
fall on the wicked: & contrarywise his
promises to be performed to the godly: of
which sort am I: if of the godly, then the
word preached hath moued me to amend-
ment, & continuall grieve of heart y^e I can
amend no better: if I be not thus moued
thereby, surely the I am of the worst sort
to whom the gospel is foolishnes, and in
whom it saoureth to death. The I may
not abide in sin thus, but by sorrow for the
same, I must conceiue a loathing of al i-
niquitie. And to the end that this remorse
may take deeper holde in me, I must en-
ter into a beew of my former conuersatiō,

Gen. 7. 7. 17.

Exod. 14. 22.

1 Cor. 1. 18.

2 Cor. 2. 16.

The 4 reason.

B. iij.

and

The first Sermon of

and that by the candle of Gods lawe,
whereby I cannot chuse but see the ugly
deformities of mine owne heart, the cor-
rupt desires of my mind; the fruitlesse
(if not blasphemous) speeches of my
tounge, the godlesse actions of my conuer-
sation: all which heretofore, every one
of vs have taken pleasure in, and este-
med them as our great felicitie: and this
being truely viewed, and withall the re-
ward thereof in his owne nature consi-
dered, must (if any sparke of grace be in
vs) not only pinch vs at the very hearte,
but also make vs say with the Apostle,
that it is sufficient that we haue spent
the time past after the will of the flesh.
And so much the rather, for that our time
is very short, and a great parte thereof
already mispent, and therefore we may
not differre any longer to beginne the
seruice of our God, in glorifying his ho-
ly name in these our mortall bodies.
Neither may this be a remisse or slacke
sorrowe which is ordinarily (almost) in
all men: for if y would serue, then should
all, or the greatest number be saved: and
yet

1 Pet 4.3.
The 3 reason.

Amendment of life.

yet we see both by the course of Gods
word, and also evident sentences of
the same, that the least number are ac-
cepted of God: for where eyght were sa-
ued, thousandes were drowned: Where
Abraham and his family were, there was
the Church: the Israelites were the pe-
culiar people of God: a small handfull
in respect of the worlde: so it was in the
time of Christ and his Apostles, and yet
euen of them that were outwardly of the
number many were hypocrites, and dis-
semblers. So true is that saying uttered
by the mouth of Christ Jesus our Savi-
our. A straighte is the gate and narrow is
the way, that leadeth vnto life, and
fewe there be that finde it. And wide is
the gate and broad is the way that lea-
deth to destruction, and many goe that
way. And therefore this same vsuall and
ordinary saying, I am sorry, and it grie-
ueth me, when yet they amend not, can-
not be the sorrowe to repentance, which
is not to be sorrowed for: seeing besides
that the pangs of death shall try whether
we haue sorrowed vnfainedly or no. Je-

The 6 reason,

1 Pet. 3. 20.

Gen. 17. 2.

Deu. 7. 6.

Acts. 1. 15. 5. 1.

Mat. 13. 4. 7. 14

2 Cor. 7. 10.

Other three
reasons.

B. b.

sus

The first Sermon of

Iesus Christ, who seeth the darkeſt corner of
 our hearts ſhal be the Judge, and will
 giue ſentence of euery one as they are, &
 and not as they ſeeme to the world to be.
 And laſtly eternall torments are prou-
 ded both for hipocrites, and hard hear-
 ted perſons. Let vs not deceiue our
 ſelues with an outward ſhewe of religi-
 on: let vs not (like glowormes) make
 boalt of that we are not. But all pleaſu-
 res and vanities ſet a ſide, let vs beginne
 to rippe vp our owne heartes, returne to
 the Lord our God with earneſt and hear-
 ty ſorrow for our former tranſgreſſions
 with ful purpoſe of taking a better courſe
 then yet we haue done. I know that as
 this is the entrance vnto God, and ſo the
 firſt ſlip that we giue vnto Sathan, ſo he
 lacketh not his perſwaſions & glorious
 baits to trauip in our way, whereby our
 eyes may be turned, and our hearts alie-
 nated from this courſe. For ſayeth he: do-
 eſt thou beleue y^e there be ſo many tor-
 ments provided for them, that take their
 pleaſure in y^e things of this world: will
 God be ſo ſeuere as ſo^e will he marke ſo
di.

The motions
 of Sathan. in
 mans heart to
 kepe him in ſin

Amendment of life.

diligentlie what is done amisse. Is there
such knowledge in the most highest: No
no, it is but the cholerick rayling of these
pzeise and wayward pzeachers, that
loue to be alwayes chiding. God is mer-
cifull, he knoweth man cannot keepe
his Lawes in all pointes, and there-
fore he will beare with him. Dost thou
not see and beholde greate men, yea and
learned men, they beleue no such mat-
ter, and they be wiser then thou arte,
being a simple man: for they take all
the delighte and pleasure that canne be.
Thou haste taken greate delighte in
sinne and wickednesse thus longe,
and if thou shouldest doe as they say,
it were even to make a metamorphosis
of thy selfe, and thou haddest better be
out of the worlde, then to leave thy for-
mer companions, thy delectable past,
times and merrimentes. Thus oulde
thou art: and thus many yeares thou hast
liued at thy pleasure & what hath hapned
vnto thee for it: if it were such a grieuous
thinge in the sight of God, thou shouldest
neuer haue enjoyed it so longe without
punishment

The first Sermon of

punishment, so; behold there be no men
vnder the Sunne moze vobd of calamities
then they be y are not so precise, but
follow their owne desires . And though
it did offend the Almighty (which is
to be doubted) yet thou mayest returne
vnto him many yeares hence: he will re-
ceyue thee at any time, yea if thou doe but
cry, Lord haue mercy vpon me , when
thou liest sicke and seest no other way but
death, it will serue . Were it not greates
pitty , that thou being a gallant , young,
and comelie person , shouldest be aband-
ned from the pleasures that thine estate
doth require? Yes doubtles. These with
infinite such like motions doeth Satban
put into the heades and heartes of natu-
rall men, which are so fitte to their natu-
re, and so agreable to their complexion,
that they quickly assente and followe the
steppes prescribed by him . Wherevpon
it commeth (as dayly experience decla-
reth so manifestly) that infinite num-
bers , yea almost the whole worlde , is
drowned in sinne and iniquity : For ei-
ther they be Papistas , blind with super-
stition

Amendment of life.

Stition: or carnall gospellers, contented
with bare profession, or Atheists addicted
to no religion: thinking it the safest way Acts. 18. 15.
to meddle no whitte that way: and all
these agree in one conclusion, to delight
in sinne and iniquity: so that, to find one
that maketh a conscience of sinne, that
striveth for sincere reformation, & wrest-
leth against his owne corruptiō, to please
God, is very hard, even among a great
number: and he whome God hath in-
lightned to take that course: What is he?
A precisian, a puritane, one that taketh
himselfe to be without sinne, a wayward
body, and busie controller, a medler, and
what not? Which is the cause that sinne
euery where so reigneth, and truth and
godlinesse so generally decayeth, that (un-
lesse a generall and speedy repentance
preuent it) the wrath of God must needs
fall vpon this land, and utterly rote out
this most viperish generation. Therefore
let them that haue any sparke of Gods
grace, mourne, howle, and lament for the
desolations of Iacob, and the transgres-
sions of Israell, that at least they may es-
cape

The first Sermon of

21. 21. 20A

Math. 18. 26.

cape the rodde of Gods visitation. Thus we see both the reasons that the holy Ghost bleth: to moue vs to sorowe for sinne, and the temptations wherewith all Sathan seeketh to keepe vs backe, and stay vs in the delight of the flesh. Let every one of vs examine himselfe which preuaileth most with him. Whereby we may see our selues in what state we stand, befoze the Lorde our God. The ende of this sorowe for sinne is, not to deserue thereby the fauour of God, or y^e the force thereof shoulde merit iustification: for the debter that did fall downe at his maisters fete, deserued not thereby to haue his debte forgiven him. And therefore the true ende of this sorow for sin is twofold. First, it is to shew our humilitie to the Lord: for by nature we be proud & high minded, not bending one whit (notwithstanding our huge masse & heape of sin) but walk with stiffe necks: & therefore it is needful y^e the Lord shoulde lay open befoze our eyes the miserable estate and condition that we stande in: to the ende that we seeing his maiestie both
great

Amendment of life.

great and terrible, and his iustice bett
on vs, to pronounce our condemnation,
may haue our proud lookes abated, our
peacockes feathers pulled, and our haughty
stomackes quailed, to beholde Gods
wrayfull countenance bent vppon vs:
that wee may be caste downe befoze his
throne, with unfained humilitie, aba-
sing our selues, whome wee haue well
thought of, and ascribing all glozpe
and power to him, whome wee haue
little regarded. Secondly it is to make
way for the grace of GOD to come
neare vnto vs, and his greate mercy in
Christe Iesus our Lord and Saviour,
to dwell in our heartes: for as it is im-
possible for fyre and water to agree to-
gether, for Heauen and Earth to meete
in their naturall motions, for Lighte
and Darkenesse to be matched as yoke-
fellows: so vnpossible is it, to lincke
the naturall Man and Christe in one,
or to finde any abode for the spirit of
God in the heart of that man or womā
who hath not bene touched w the griefe
of conscience for his sins, nor the terrours
of

The first Sermon of

of Gods iudgements for the same: which
to be true our Saviour himselfe hath af-
firmed, when he said that he came not to
call the righteous (meaning such as de-
emed themselves righteous) but sinners
to repentance: for sayth he, the poore, that
is, such as are naked in their owne eyes,
receiue the glad tydings of the Gospell:
and those shalbe blessed that are poore in
hearte, which also is manifest by the
Pharisey, who leaned vpon his owne
workes, and the Publicane that fell
downe, and prostrated himselfe before the
Lord, shewing nothing to be in himselfe
but sinne, and therefore sued vnto the
Lord for his mercy and pardon. There-
fore the doctrine of mercy in Christ Je-
sus appertayneth not to them that boast
in their owne strength, and are merit-
mongers, neither yet vnto the stony and
hard hearted, who haue no touch of con-
science, no sorrow for sinne: but a con-
tinuall delight and pleasure in the sweet-
nesse thereof, striving to fulfill the deedes
of the flesh, and to offend, euen with
greedinesse. But vnto the broken hear-
tes

Math. 9. 13.

Mat. 11. 5. 3.
Luke. 18. 10.

Amendment of life.

ted, the wounded soule, the grieved hart,
and sorrowing spirit, that seeth it selfe
(by desert) in the guile of condemnation,
that be cast downe and truly humbled by
the sight of his owne offences: to suche,
when they aske, the Lorde giueth: when
they seeke, he is found: when they cry, he
heareth: and when they mone their case,
he (with his mercy) both comforte them.
Let then every one of vs enter into con-
sideration of his owne estate, and trye
what effecte the iudgmentes of God for
sinne, worketh in him, assuring our
selues that vntill it beat vs downe in
humility, we are no vessels for Christ
to dwell in, neyther doth the doc-
trine of faith (now following)
in any respect appertai-
ne vnto vs.

Let vs pray

C. 1.

The



The Second Sermon of amendment of life.



The Second branch of this amendment doth now follow: which is faith in Jesus Christ, whereby they in whome the former doctrine woꝝketh terrour foꝝ their sinnes, are erected and comforted: of the which, before I speake, it shall not be amisse to declare the diuers uses of the woꝝd sayth, in the scriptures, least we should take that foꝝ faith in Christ which is not: it is taken especially in three significatiōs. First, it is used foꝝ beleying the woꝝd of God to be true, called commonly, a historical sayth, whereby man is perswaded that the things done and recorded in the scriptures are not fayned, going no further: this faith is most properly in devils, foꝝ they know and beleue that all the things there spoken shall be performed, but because they haue no comfort therein, they tremble

Faith in Scripture hath 4 significations.

Amendment of life.

tremble at the consideration thereof. Which thing we see also uttered by the devils through the mouth of the possessed, saying: art thou come to torment us before our time: whereby they acknowledge that they looked for torments, but they would have the time prolonged, so long as they could: this sayth is hardly to be found in mankind, for Satan can teach them that be wicked a lesson that he could never learne him self, namely that the word of God is not true; that it is but a fable. And therefore you shall see, & heare them being reproved by the ministry of the word, either to be as blockes not moving abie, or lung a slape with the voice of the minister: or else openly blaspheme and mocke the word. These be notable Schollers, that have learned more then their maister the Devil. It must needs be therefore, that they be as neare condemnation as he. Secondly, it is taken for the working of miracles, in which sense it is used where it is saide: if ye had but sayth as a graine of mustard seede, & should say unto this mulberry tree, pluck

James. 2. 19;
Mat. 23. 29.

Sathans Schollers more cunning then their maister.

Luke 17. 6.

The second Sermon of

Mark. 16. 20.

Math. 7. 22.

Reade Peter
Marters com-
men places.
Booke. 1. cap. 8
Reue. 13. 13.
2, Thes. 2, 9.

Math. 24. 24.

thy selfe vp by the rotes, and plante thy selfe in the sea, it should euen obey you. This kinde of sayth was very rife in the pꝛimitiue church, when the gospell was to be planted in the whole worlde: for God gaue vnto the Apostles power to confirme their doctrine with signes and wonders. But afterwarde it ceased, only the ordinary confirmation by the preaching of the word remayneth now among vs. This sayth hath bene and may be in a man that is a reprobate and call alway: for some shall say in the latter day, Lord haue not we cast out devils in thy name: to whome it shall be answered I knowe ye not, departe from me ye workers of iniquitie. The strength of Antechrist was foretold to be with signes and great wonders. And it is also sayde by our Saviour himselfe, speaking of the last dangerous times: that there shall arise false Christs and false Prophets, that shall shewe great signes and wonders, so y^e, if it were possible, they should deceiue even the very elect: which we haue seene and dayly doe see by experience, especially

Amendment of life,

in the confirmation of Antechristes king-
dome. Thirdly, faith is taken in the scrip-
tures, so; that sayth whereby we appze-
hende the mercy of God to saluation, com-
monly called Justifying sayth, which so
beleueth the word of God to be true, that
it applieth the whole, as profitable to
himselfe, the threatenings to feare him
from sinne, and the promises of God in
Jesus Christ, vnto his owne comfort and
consolation: and then both to drawe him
on to godlynesse: in these three senses is
sayth most commonly bled in the worde
of God. The last is that which appertay-
neth to our purpose, whereof we are to
speake yet more at large. It may be thus
desygned. Faith is a certaine knowledge,
and sure perswasion of the free fauour of
God in Jesus Christ, grounded vpon the
promises of God in his holy worde, and
sealed in our hearts by the holy Ghoste.
This definition, containing in it the whole
substance and summe of our sayth, is to
be enlarged further, to the ende that ene-
ry parte and parcel thereof may the more
plainely be knowen.

The definition
of Faith.

Certaine

The second Sermon of

Heb. 11, 6.

Iohn. 17. 3.

Certaine knowledge. This is the beginning and (as it were) the cause of sayth: for (as the appostle sayeth) he that cometh to God, must beleue that there is a God: so he that beleueth, must first know what to beleue, and learne the doctrine of saluation out of the worde: and therfore our Saviour Christ in that heavenly prayer that he made a little before his passion hath these wordes. This is life eternall that they know thee to be the onely very God, and whome thou hast sent Iesus Christ. The which place (though it containe in it sayth also) yet it is possible to proue, that knowledge must goe before faith, for it is the nature of faith to beleue that it certainly knoweth: and therfore where there is no knowledge, there can be no sayth. When let all men indge what doctrine that was, which taught ignorance to be the mother of deuotion: and forbid the people the knowledge of the worde of God, it was euen to blinde folde our eyes that we might fall into the pitte of perdition before we betwaxe, it was to hide the keyes of the kingdomes of

Amendment of life.

of heauen, so that they neyther entered
them selues, neyther suffered others to
enter. But blessed be God, who of his

Luke. 11. 32.

great and infinite mercy, hath eased vs
of that burthen, and granted vnto vs his
holy word. The which albeit many a-
monge vs do little esteeme, because their
consciencs are seared with a hote yron,
that they cannot see the necessity of it.

1 Tim. 4. 2.

And therefore doe loath the hearing of the
same preached: yet we know that sayth
commeth by hearing, and hearing by the
worde of God. And albeit, it was to the

Rom 10. 17.

Jewes a stumbling block, and the Gre-
cians foolishnesse: and is now to the su-
perstitious Papist, Heresse: and to the
conceited wise man of the worlde neede-
lesse, or too base for him to meddle with:
all: yet it then was, and now is, and euer
shall be, to them that beleue, the power
of God to saluation, and that by preaching

1 Cor. 1. 23,

the which must make vs (if we haue any
loue to our owne soules health or desire of
sayth) to meditate in the worde of God
day and night: and to loue and like it a-
bout any profite or pleasure, this know-
ledge

Psal. 1. 2. 19. 10

The second Sermon of

ledge must be certain, for knowledge being the ground woꝝk of sayth, if it be vnstable, the building cannot stande sure: which certainty standeth in these two poyntes: first to be perswaded of the vndoubted truth of Gods woꝝd: and secondly of the absolute sufficiencie thereof, not to neede any traditions of men to make it perfect, for so much as it is every waie perfect it self. These two things are duely to be considered, and so much the rather, for that Sathean fighteth to shake them both, laying the truth of the woꝝd vpon the approbation and allowance of men: and forsaking dreames, and fancies of idle brayned persons into it, to consummate the perfection of the same.

Sure perswasion. This is the substance and nature of sayth, which doeth arise (by the woꝝking of Gods spirite with the woꝝde) out of the knowledge of the same: that hereby we are not only perswaded of the truth of his woꝝde, but also beleue vndoubtedly without waivering, to be partakers of the mercies of God in Iesus Christ. The names that the holy Ghost ascribeth

Amendment of life.

ascribeth vnto this sayth, in the doctrine of the apostles, be notable to pꝛoue the same not to be waivering, but sure and certaine: it is called a ground or foundation: a stedfast sayth: and assurance of sayth without waivering: a full assurance: an anchor of our soule both sure and stedfast: which comparison is notable, for as the anchor, though the shippe be tossed & moved with the waues and tempests, yet it is still safe and holdeth fast: even so sayth, what troubles or trials so ener befall vnto the godly in this world, both neuer let go his hold that it hath in Iesus Christ but cleaveth vnto him and dependeth vpon his mercy in all extremities, and so the Childe of God feeling the comfort of Gods grace, and having a sure hope of the performance of Gods promises vnto them are certaine and sure to be saved. The which doctrine, Satan hath ever laboured, and doth greatlie at this day labour to darken and extinguishe: affirming it pride and presumption to dare be so bold, as to be assured of salvation, which thing is true, if the certaintie therof stode any

Heb. 11.1.
Collo. 2.5.
Heb. 10.22.
Rom 4.21
Heb. 6.19.

The second Sermon of

any way in man himselfe, who is naturally filled with all sinne and incredulity, but while they take their markes amisse, they greatly dishonour God. For marke this well: God promisseth in his worde eternall life to all that beleue: thou sayest thou beleuest, and I say so too: thou art not sure to be saued; and I say that I am. Which of vs twaine doth offende most: the cause why thou canste not be sure, is for that thou arte sinfull. And therefore God may cast thee off. Contrarywise the cause why I am sure is the truth and the power of God: his truth, because I doe not doubt, but that he will be as good as his promise: his power, because all things are possible to him. This is the ground and foundation of the certainty of my hope, least I should mistrust God, or extenuate his power. For in this I looke not vpon mine owne worthynes (for then must I needs doubt) but vpon him that promised: and that I doe well in so doing, I proue by the testimony of the scripture concerning Abraham, whose sayth I am to followe: of whome it is sayde

Rom, 4, 19, 20.

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said that he neither did consider his owne body being now dead (which was almost a hundred yeares olde) neither the deadnesse of Saraas wombe: neyther did he doubt of the promise of God through unbelieve (marke, here doubtinge termed unbelieve) but was strengthened in the sayth, and gaue glozy to God (then wa- uering dishonoureth God) being fully assured that he which had promised, was also able to perfoyme it. This being my warrante I am assured that whosoever doubt of their saluation, haue no sayth at all. The reasons that the aduersaries of this doctrine doe alleadge (because they seeme to carrie some colour of truthe in them) are to be considered: first (say they) there is in al men naturally a feare: but where is feare, there is doubting, and therefore all men must nedes doubt. Whereunto I answere confessinge the whole, and yet it maketh nothing against me: for the feare that is in all men is naturall, and is the worke of the flesh, and (indeede) doth strine against sayth, as the regenerate man doth against the virege-
nerate,

Four obiecti-
ons against the
certainty of sal
uation. The 1
obiection.

The second Sermon of

nerate, or the outward man against the inward: but as the Childzen of God are through Iesus Christ moze then conquerers through him that loneth them: so true faith overcometh, yea expelleth feare and maketh vs to appoche with confident boldnes vnto the throne of his grace. Further they obieate, that we are commanded, by Saint Paule to worke our saluation with feare and trembling, the which we needed not to doe, if we were sure to be saued. I answer that we must so, but we doe not worke sayth in our selues, and therefore the apostle speaketh there of the continuall conuersation of Christians, which in regards of the maiestie of God, alwayes beholdinge them, and the quicke eyes of the wicked narrowly espying into them, must bee maruelous careful that they doe not displease so great and good a God, and wary that they giue the aduersary no aduantage. Whereby he may take occasion to dishonour God, and to speake ill of the Gospel. A meditation neuer to passe out of our mindes: and yet maketh nothing against

The second
obiection.
Phil. 2. 12.

For the obiection
our against the
certainly of the
union. The
obiection.

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against the assurance of our sayth. They
objects yet further, and say, no man is
sure that he shall stand: for David, Lot,
& Peter, with many more that were god-
lier then we, have fallen. I answer, I
am not sure to stand in sinceritie of con-
uersation: for it may please God to suf-
fer me to fall into that sinne, whereunto
I am naturally prone, to the end to shew
me my owne weakenes, and his greates
mercy: but I am sure I shall neuer fall
finally, because he that hath begonne a
good worke in me will perfeome it untill
the day of Iesus Christ: for whom God
loueth he loneth vnto the ende. so that I
or whosoer else doth feele himselfe
comforted with an unfained perswasion
of Gods loue, may thereby assure him-
selfe of Gods fauour for ever. A notable
example whereof we haue in the seruant
of God David, who by the consideration
of the helpe that he had against the Lion
and the Beare, in the wilderness, is
strengthened to go against Goliath, say-
ing, that God that deliuered me out of
the hands of them, shall also saue me from

The 3 obiection

The 3 obiection

1. Cor. 13. 12

Phil. 1. 6.
Iohn. 13. 1.

1. Dan. 17. 34.

The second Sermon of

discreido 8. 11

The 4 obiection

Rom. 8. 30.

How to trie
whether we be
elected.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

uncircūcised philistine: so y^e our assurance
standeth in the mercy of god & not in our
obedience, which staggereth daily. Lastly
they say, certaintie of saluatiō standeth in
Gods eternal election, and who knoweth
whether he is elected or no? answere, the
foundation (indeede) standeth in election,
& is the root of our assurance, but to say y^e
none knoweth whether he be elected or
no, is to say that none be called: for he y^e is
called is elected, because whom god elect-
eth him he calleth: so that whosoever can
proue to me by infallible marks out of y^e
word, that he is called wth the inward cal-
ling, to him I can proue his owne particu-
lar election: & therefore whē they say y^e
none knoweth whether he be elected,
they shewe plainelie that themselves be
not called, and then no marvelle if they
doubt of their saluatiō when they know
not whether they be within the compasse
of Gods grace in calling or no. Therefore
let him (whosoever he be) whether papist
pelagian, libertine, familiā, or atheist (for
all these shake hands in this point) labour
diligently by hearing and reading of the
word, and prayer, to find out what y^e will

To Amendment of life.

of God is, and to try himselfe whether
it doth work in him or no: and not con-
demne the truth of God to be false, because
his carnal wit cannot attaine vnto it: but
let him rather cōdemne himselfe, because
he findeth not in himselfe the marks that
the word of God painteth them out with
all; that are the childzen of God: *and*
of the free fauour of God. This is the
thing which we must know, and where-
of we must be vndoubtedly perswaded:
that is that God of his mere mercy in Je-
sus Christ hath vouchsafed to adopt vs to
be his childzen, not regarding any thing
in vs that is ill to hinder: nor any good
to further the same. Which doctrine is in
many places of scripture set downe to vs,
as in that confession of Peter, our Saui-
our saith, flesh and blood hath not re-
vealed this vnto the, but my father which
is in heauen. And in another place: No
man cometh vnto mee, vntlesse my fa-
ther draweth him: without Christ we
can doe nothing for we are not able of
our selues to thinke a good thought; soing
that it is he that worketh in vs both to
will

Rom. 7. 18.

Math. 16. 17.

John. 6. 44. 15.

5.

2 Cor. 3. 5.

Phillip. 2. 13.

The second Sermon of

will, and to perfoyme. And yet notwithstanding all these expresse sentences of the holy scripture wises how man laboureth by maine and might, to establish merit, and to maintaine free will in man: to be good if he list. But we haue learned out of Gods word that all the imaginati-
ons of the heart of man are altogether euill, and that there is in our selues no good thing: and therefore our faith leaneth vpon the sole and onely mercy of God for our saluation, and in regarde of our owne vnworthinesse doth in true humilitie cast downe our wittes to be ruled, and guided by his blessed worde.

In Iesus Christ. Because wee finde in the word of God that God is iust and that we be sinners, and therefore in his iustice though he would he cannot pardon vs: our faith findeth out a meane whereby the iustice of God is satisfied to the full & also his mercy purchased for vs, which is Iesus Christ both God and man. to overcome (as he is God) all the enemies of our saluation, Sathe, sinne, and death, and to suffer (as he is man) all paines

Gen. 6. 5.
Rom. 7. 18.

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Math. 10. 17.

John. 6. 44. 17.

2. Cor. 13. 10.

Philipp. 2. 13.

Amendment of life,

paines and tormentes that we had deserued both in body and soules, and so presenteth vs in his owne righteousnesse and merits, blamelesse before the face of God, and maketh vs heyres of his eternall glory. This being set downe in fewe wordes, is the substance of the gospel: he telleth vs by his owne mouth that no man cometh to the father but by him and St. Paule saith that in him are all the promises of God, yea, and amen: because he is the way whereby all the mercyes of God are conueyed vnto vs, the father being well pleased in him. The vse of which doctrine (being rightly applied) is very comfortable: for first it bringeth vnto vs a comfort, that the seuerer wrath of God is appeased against vs. Secondly it teacheth, that in all our needes and necessities, in all our praers and thankesgiuing and in the whole course of our conuersation, we are to begge the Lords assistance: in & through his sonne our Saviour Iesus Christ, in whome he is pleased and without whose mediation, our praers are ab-

Iohn 14. 6.

2. Cor. 1. 20.

Math. 3. 17

The second Sermon of

abominable, our praises stinck in the nostrills of the father, and we our selues are the abiete and refuse of the world.

Grounded vpon the promises of God. &c.

This is set downe to the lve whereupon faith taketh hold, to wit the promises of God: for when we heare out of the word of God, what mercy God promisetb vnto them that beleene in him: it is the office of a true faith to apply the same particularly vnto our selues: whereby we see that same yet further veryfied that was spoken befoze, that faith respecteth not our selues, noz nothing that is in vs, but the promises which God offereth vnto vs in his blessed word: and therefore our faith is not to respecte the decrees of mā, noz to leane vpon any thing, sauing the word of God only, which is the thing whereby faith is wrought, strengthened and established in our heartes.

Sealed in our heartes by the holy Ghost.

The promises of God are generall offered indifferently to al men both good and bad, without exception, in the ministry of the word, and yet effectuell only to a few

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fewe: and therefore here may arise a question, how I may assure myne owne soule and cōscience that they be particularly applied vnto me. Which is answered, thus by doctrine, though euery man feeleth best by his owne experience when the word is preached to many; we see that it is effectually onely to fewe, because in the most it knocketh only in their outward eares, & moueth them nothing at al: but to those few vnto whom it is effectually, God openeth their hearts that they attend vnto the word: and as by **ACT. 16. 14.** the same he speaketh, throught the ministry of man, vnto the outward eares, so inwardly he preacheth vnto the soule by his holy spirit, whereby those words are ingrafted into their hearts, & they vnfeignedly perswaded of them in their soules: which spirit doth keep continual residence in their hearts after ward, assuring them of his mercy. This **S. Paul** setteth down, saying we haue not receiued y^e spirit of bondage to feare againe, but the spirit of adoption. whereby we cry Abba father: y^e same spirit witnesseth wth ours, that we
D. y. are

The second Sermon of

2. Cor. 1. 21

John 4. 13.

Three effectes
of the holy
ghost in them
in who it dwel-
leth.

John. 8. 47

1. John. 4. 6.

are the children of God : and in an other
place: it is God which stablisheth vs
with you in Christ, and hath anointed
vs, who hath also sealed vs, and hath gi-
uen the earnest of his spirite into our
heartes, hereby we know that we dwell
in him and he in vs, because he hath gi-
uen vs of his spirit. This being euident
by the word, that whomsoever God cal-
leth he sealeth with his holy spirit, it re-
steth y^e euery one of vs examine him-
selfe how he feeleth himselfe affected in
this point : whether we can feele this
spirite comfort vs at all times and sea-
sons or no. The which triall that it may
be the better, I will set downe three ef-
fects of this spirit in them that haue it,
whereby thou mayest examine thy selfe.
The first is this, whereas we by nature
cannot away with, or care not for the
worde of God, because it is to our rea-
son more foolishnes, the holy ghost wor-
keth in vs alone of the same, to take de-
light and comfort in hearing and rea-
ding of it & therefor they are said to be of
God y^e heare his word. Which sentence

Saint

Amendment of life,

Saint Iohn applieth to the hearing of
of the ministers of God, preaching the
the same woꝛde. The second is the fruit
that floweth out of this, which is com-
fort by the woꝛd, and increase of faith,
with feeling of the woꝛking of the same
in our hearts: soꝛ many heare the woꝛd,
and that with some ioy, who yet haue lit-
tle comfort by it, soꝛ that they cannot ap-
plie it to themselves soꝛ their particular
vse and profit. Therefore this is the ef-
fect of the holy ghost, to be unfainedly
perswaded, that all the mercies of God
in Iesus Christ promised in his woꝛd
are as effectuell to me, as if they were
set downe only to me by name. The 3.
is a loathing of sinne, and a thirsting
after godlines: whereby we indeuour to
leane sinne, and to liue in all obedience
of conuersation. This Saint Paule set-
teth downe in expresse woꝛdes, saying,
if any man haue not the spirit of Christ
the same is none of his: and if Christ be
in you the body is deade because of sin:
but the spirit is life soꝛ righteousness
sake: so then these thre, Loue to the
D, iij. woꝛd

Rom. 8. 9.

Thee second Sermon of
word, Perswasion of Gods mercyes,
and Reformation of life, are in all them
that haue the holy ghost. Thus we see
bziiefely the particular pointes of
of faith set downe out of the
word of God.

Let vs pray.



The third Sermon of amend-
ment of Life,



Now remaineth to speak
of the fruites and effectes
of the same faith, which
are wrought by it in the
heartes of all them that
haue it, which be of two

Fruits of faith
of two sortes.

sortes, inward in the soule, and outward
in the conuersation, inwarde be 1. Re-
mission of sinnes. 2. The loue of the Fa-
ther. 3. Promise to be hearde in our
praiers, All which procede one out of
another: Outwarde is godlines in life
and conuersation. For the first which is
remission of sinnes, to be the fruite of
faith, is proued by many places of scrip-
ture: our Saviour Iesus Christ hauing
a man sicke of the palsey broughte
vnto him, seing their faith, said, be of good
comforte, thy sinnes are forgiven thee.
Where we haue to consider, that not their Math. 9.2.
faith, but his owne, applied remission

The third Sermon of

of finnes unto him. S. Paule in a long discourse in that heavenly Epistle written to the Romans, concludeth with these wordes: We conclude that a man is iustified by faith, without the works of the law. The prophet also sayeth, that a iust man liueth by his faith. The reasons that the Apostle bleth to proue this are many: I will brielie set downe three of them which are most apparant, and euident: The first is this: by the testimonie of the old testament it is proued, that al men haue erred and done amisse, there is none that doth good, no not one: so that al hauing sinned, and he that hath sinned in one is guiltie in all: it muste needs follow, that none can be saved by their workes, and therefore, either by faith or not at all. The second is by the sentence and promise of the Lawe. This doe and thou shalt liue: but cursed is he that abideth not in all these commandementes to doe them: but none is able to doe so, for then Christe dyed in vaine, and his death had bene to no purpose: & therefore al men being, by nature, vnder the

Rom. 3. 28

Haba. 2. 4

3 reasons out
of S. Paul pro-
uing iustifica-
tion onely by
faith.

Psal 14. 1.

James. 2. 10.

Gal. 3. 10.

Amendment of life.

the curse, and not able to redéeme themselves: it followeth that he who was without sin (Jesus Christ) must be their redemption, and applied vnto them by faith. Thirdly by the nature of the promise made to our father Abraham, thus: The same way that Abraham was iustified and acquitted from sinne, the same way are all his childzen iustified: but he was iustified by faith, for he beleued God, and it was imputed vnto him for righteousness: and therefore must all the godly for ever be iustified by faith: so that this must stand for an vndoubted truth, that he which seeketh any other way to haue his sinnes put away (whether it be by pardons, merits, or any way else) then onely by faith apprehending the merites of Christ, cannot be comforted in his soule by certaine persuasion, but must needs stagger and waue continually.

Rom-4.12.

The second inward fruite of faith is the loue of God the father, which cometh vnto vs when our sinnes are forgiven: for as man is separated from God

D.v.

by

The third Sermon of

by reason of sinne and iniquitie, so the same being remoued and taken away, God and Man are made one, and bereconciled together againe, by which reconciliation the loue of God is procured by the reconciler Iesus Christ, to haue his full course and passage vnto man. The which our Saviour ment, when he saied: the father loneth you, because ye haue loued mee and belened in me: which thinge S. Iohn also ment, when he saied, that the effecte of the Gospell is that we mighte haue fellowshipe with the father and with his sonne Iesus Christe: Of which thing whosoener is truly perswaded, he shall haue in his soule and conscience an vnspcakable comforte: for as there is nothing moze grieuous vnto man (if he consider it well) then to haue the heauie hād of God vpon him, and his seuerer countenance against him, so nothing can bee moze swete and comfortable, then to bee perswaded of his fauour, and fatherlye loue towarde him. Out of which ariseth to the godly that peace of conscience, and ioy in soule, that passeth all vnderstanding

Iohn. 16. 27.

Iohn. 1. 3.

Amendment of life.

ding: which thing our Saviour ment Iohn. 14. 27.
whē he said to his disciples: peace I leave
with you, my peace I giue vnto you: not
as the woꝛlde giue, giue I vnto you. Let
not your heartes be troubled, noꝛ feare:
which also S. Paule ment when he said: Rom. 5. 1.
being iustified by faith we haue peace Gal. 5. 22.
toward God: and in another place, peace
is reckened vp among the fruites of the
spirit. Examples whereof we haue in
the scriptures: the Eunuch of Ethiopia, Acts. 8. 39.
being instructed in the faith, and bapti-
sed by Phillip the Euangelist, it is saide
that he went on his way reioycing. The
same is reported of the Tayler that was
conuerted by the preaching of Paule, that
he reioyced because that he with all his
houshold beléued in God: Marie likewise
reioyced (not so much in that she was the
mother of Christ) but in God hir Saui-
our. So that this being by the woꝛd of
God proued to be one of the fruites of a
true faith, it resteth that euery one of
vs doe wey our selues, examining our
heartes how great we finde this ioy in vs,
the which although (I doubt not) it is
found

The third Sermon of

Math 7.16

found in great measure in the heartes of some, yet I feare in the most it is verily little or nothing at all. For if we may iudge the tree by the fruites, some haue so so great pleasure and delighte in scraping worldly pelfe together: other in banquetting and drunkenness: and many in chambering and wantonness: y it is hard to finde that man or woman, that sheweth forth vnto the worlde, the signes: of ioy in the holy ghost which argueth vs to be carnal and fleshly minded, not saouring of the spirit of God.

Iohn. 16.23.

Math. 8.13 9.13

The third inward fruite is a promise that God hath made vnto vs, that he will heare our prayers, and graunt our requests: which thing is promysed by: the mouth of Christ Iesus vnto al beleeuers, saying, verely verely I say vnto you, whatsoeuer ye aske the father in my name he will giue it you, which thing wee see veryfied vnto the Centurion, to whome it was said: as thou haste beleued so bee it vnto thee, and his seruant was made hole the same houre. And likewise to the two blind men, who cried, sonne

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Pfal. 50.15

The third Sermon of

an vndoubted comfort against al afflictions, that either the Lord will remove them from vs, or else graunte vs suche strength and patience, that we shall not onely sustaine and beare them, but also triumph over them, to his greate glory, and our owne excedding comfort. Where vpon we resting (as vpon an anchor both sound and stedfast) doe most willingly lay downe our neckes vnder the yoke of Gods correction, being certainly persuaded, that all things shall fall out for the best vnto vs, if we doe vnfeignedly feare him. Yet this doctrine giueth no warrant to the carnall and fleshly prayers of naturall men, who when they heare that God will graunt whatsoeuer is asked in his sonnes name, doe by and by aske riches, honoꝝ, promotions, and woꝝldely dignities: but for such wishes S. Iames telleth vs that we aske and receiue not: because we aske amisse, that we might bestowe it vpon our owne lusts. Wherefore to aske in the name of Christe, is to aske according to his wil, that is, to pray for the gifts of the spirit, for the strengthning

Rom. 8. 28.

Iam. 4. 3.

What it is to
aske in the nāc
of Christ.

1107.129

Amendment of life.

ning of the soule absolutely, and for the thinges of this life, with condition, that is, if it be his will: and if we thus pray against any inward weakenesse, or outward extremitie: & yet are not heard, we must thinke our prayers haue not bene sufficiently faithfull and seruent, or God seeth it better for vs, to keepe vs vnder the rod, to schoole vs: and hauing learned this lesson, we should haue great comfort in our prayers, though they be not granted: and ioy in the crosse, euen whē it is most grienous, for whē we are weakest in our selues then be we strongest in the Lord. This fruit of faith bringeth forth many other, as first Hope, which is a looking for the performance of that which is promised, with a trust to obtaine it. For when I see that God hath not onely promised eternall life, but all things also necessary for this present life vnto al them that with a hearty and true faith aske them at his hands, I beleeuing the Lord that he will performe it, doe dayly expect & looke for the performance thereof, and in the meane while doe feed
ing

2. Cor. 12. 10.
The definitiō
of Hope.

The third Sermon of

my desire with a continuall expectation
for the same to be revealed: wayting for
the Lordes leasure, untill it be his god
pleasure to accomplish the same vnto me
And this is a notable vertue, being stead-
fast: for we see both by the Scriptures,
and our owne experience, how the Lord
promiseth, and then sameth to with-
draw his hand, he promised the lande
of Canaan to the Israelites, and yet kept
them 400 yeares without it. He pro-
mised deliuerance from Captiuitie, and
yet kept them seuentie yeares in it. He
promised Iesus Christ the Saviour of
the world, the seed of the woman to brule
the heade of the Serpent, almost foure
thousand yeares befoze he came in the
flesh, and so he dealeth with vs: which
thing because it is not presently perfor-
med, the wicked distrust, and take their
present pleasure of those things that be
here, following their greate grandfa-
ther Esau, in selling the birthrighte of the
kingdome of Heauen for a messe of por-
tage of pleasure, in this world choosing
rather to enioy the pleasures of sinne for
and

Gen. 3. 19.

Heb. 12. 16.

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a season, and so perish afterwarde eternally, the to suffer heauinesse for a night, and want for a moment that they might enjoy the kingdome of heauen. But contrarywise, the godly beleauing God, and trusting to his promises, doe with patience abide, with earnest prayer beg, and with hope looke for the manifestation of all Gods promises to their great and endlesse comfort: and of one of these sortes is euery one of vs: and therefore let vs examine our owne consciences.

The second vertue is Patience & daughter of Hope: for as it is in thinges of this world, a man that hath bene longe exercised in any labour, though it be at the first neuer so grievous vnto him, because he saith it cannot be auoided, he is contented to vndergo the paine thereof, and with patiente he proceedeth: euent so it is in the looking for the promises of God, the troubles that we indure here for Christs sake, at the first they be very grievous, and the wante of the accomplishment of them doth bring greates lamentation and griefe: but when we see

Patience.

C. j.

that

The third Sermon of

Contentation

that God hath ordained that it must be so, that his must be fed with hope, and tried with aduersities: it maketh vs (if we be Gods childe) as meek as lambs, and milde as Moses, and as patient (as we say) as Iob. So that you see, howe those thinges that be bitter to the flesh, turne to the great honoꝝ, and gloꝝ of God, and our owne good: in that it increaseth vertue & godlinesse in vs. The third and last vertue that this hope bringeth forth is Contentation: a singular and heauenly vertue, the rarest flower that the garden of mans soule bringeth forth: which is this, when I see by the eyes of faith, the narrow way that God hath appointed for his childe, and that euery extremitie bringeth forth a happy successe to them that feare God, therefore doe hope that the Lorde being pleased with me in his sonne my sauour Iesus Christ: it breedeth this in me and must doe the same in all Gods childe, to be very willing, and contented with that crosse which he hath lotted out vnto me, and be so farre from murmuring and grudging

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grudging, that God hath left me vnder the crosse: that I muste greatly reioyce therein. Which thing we doe not only see practised by y^e holy apostles of our Saviour Iesus Christ, who did reioice y^e they were counted worthy to suffer for his name, but also prescribed vnto all Gods childezen, that because all that will liue godly in Iesus Christ must suffer persecution, and enter into the knigdom of God by many tribulations and afflictions: that therefore we must account it exceeding ioy, when wee fall into diuers temptations, knowing that the triall of our faith bringeth forth patience, and patience, hauing hir perfect worke, bringeth forth perfection. The outwarde fruite of which Contentation is also contentatyon with our estate and calling, wherein the Lord hath set vs: that, so it be neuer so poore, base, contemptible, or laborious: seeing that God in whom we repose all confidence, of whose loue we be perswaded, hath set vs therein, we must thinke it the most conuenient standing for vs: and be well contented

Acts. 5. 41.

2 Tim. 3. 12.

Acts. 14. 22.

Iames. 1. 2

¶ It is,

there

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therewithall, labouring to do our duty therein, with all sinceritie and care, to deale iustly and truly: which lesson (a pitifull thing to thinke) is scarce learned of any: for we see how the poore account rich in good estate: the rich deemeth the poore to liue most at ease: subiects admire the happynesse of princes: and princes wish to themselves the secure condition of their inferiours, Whereupon it cometh, that every one (almost) setting his eyes vpon the glozy and outwarde shewe of an other man, starteth aside from his standing and is carelesse in his calling: as magistrates become careless mean men (looking aloft) wax couetous, seeking to grow greate by extortion and vsury: artificers to enrich themselves vnlawfully, by facinor and lying, swearing and forswearing: so that the head is sicke and the whole heart heauie, from the top to the toe, there is nothing whole therein, but woundes and swelling, and soares full of corruption. And in this generall apostacy (I quake to thinke it) my toung faltereth in my mouth to speak it:

Esay. i. 4. 5.

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it: they that should be lanternes of light to others, they from whose mouthes should come the swete word of eternal life, and in whose liues should shine the Image of Christ Iesus most cléerely (alas) are so clogged and cloyed with promotions and dignities of this worlde, that they cleane forget what calling they haue, what charge is layed upon them, and what a heauie reckoning they haue to make: in so much, y some falling from their first loue, doe now persecute that which heretofore they haue preached: others, because they thirst after gaines and vaine glozy, forsake Christ with Demas, and embrace this worlde, vsing all lawfull and vnlawfull wayes to winne the woll, not regarding what become of those pilled sheepe, the flocke. Where from springeth a misery more grievous then all these: that the people of God, for whom Christ Iesus did shed his most precious bloud, are so hardened in Atheisme. and godlesnesse: that a man had as good speake to a stone, as to y most, concerning any matter of religion

2. Tim. 4. 10.

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ligion. And all these with infinite in-
abominations spring hence, y men are
so rarelesse to keepe their standing: to be
contented to abide the heate of the day,
and discharge that duty with an vp-right
conscience that God hath laid vpon them
I would to God that the due considera-
tion of these enormities were settled in
the heades and heartes, not only of e-
very particular person, whose faulte it
is, but especially into theirs, vnto who
God hath intoynd to see these things
redressed: that thereby we might be com-
pelled not to trifle with God, and his ser-
uice, as we doe, and extoll a bare sha-
dowe so long, vntill the Lord remoue
from vs the substance (which God forb-
bid) but that we might all be compelled
to labour in the vineyard of the Lord, for
the instruction and comforte of his peo-
ple, or else cast out as stones that make
men stumible, and salt that being vn-
sauerie is good for nothing. That every man
(if of himselfe he will not) may be con-
strained to obey the Lord according to
his word, and to serue him for the further
rance

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rance of his gloꝝy, in a lawfull and holy calling, warranted by the word of God: vntill which time it is vnpossible that the Gospel should flourish effectually in this land, because God will blesse nothing but his owne institution and ordinance: for the chaffe and corne cannot agree together, neither is it lawfull for the Gentiles to be suffered to ioyne with the Iewes in the building of the temple, though they came neuer so willingly to offer their helping hande thereunto. Least it should afterwarde be said that the Iewes were not able to doe it, without the helpe of their foes, and so it should be a dishonour to their God. The Lord giue vs eyes that we may see, and heartes that we may perceiue what is his will, and howe he will be serued.

The outwarde fruite of faith is godlinesse of conuersation, which in the beginning was made one branch of amendment of life: and you see now how it proceedeth from faith & floweth out of it, as the fruite from the tree, and water

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The definition
of Obedience.

Math, 7, 21,

Rom. 2. 13.
Iames. 1. 23.

out of the fountaine. The which may be thus defined: it is an earnest, and carefull indenuor to obey and fulfill the law of God, growing out of faith, and directed to those which God hath appointed: that is, to his glory, the comfort of our consciences, and the benefit of our brethren. In that it is said, that obedience is an earnest and carefull indenuor: the meaning is, that we must not only think it our duty to serue God according to his will, and to obey his commandementes (which all godlesse persons will confesse) but also study and earnestlie care to doe the same indeed. For every one that sayth Lord, Lord, shall not enter into the kingdome of heauen: But he that doth the will of my heauenly father (saith Christ) which is in heauen: Not the bearers of the lawe are righteous before God, but the doers of the lawe shalbe iustified: so if any (sayth S. Iam) heare the word and doe it not, he is like vnto a man that beholdeth his naturall face in a glasse, but when he hath considered himselfe, he goeth away, and forgets

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imediately what manner of one he was.
But who so looketh into the perfect lawe
of liberty, and continueth therein, he not
being a forgetfull hearer, but a doer of
the worke, shall be blessed in his deede.
All which sentences are spoken by the
holy Ghost to this ende, that we should
knowe, that it is needfull for vs (nay
faith will bring it forth, if it be in vs) to
live in godlines to refoyme our affection
inwardly, & our conuersation outwardly
according to the prescript rule of Gods
word. Wherein how carelesse y^e worlde
is, and how little reckoning is made
hereof, all men that will try the truth by
the touchstone of Gods word shall ea-
sily see. For every man now a dayes, if
he can put on the name of a protestant
if he can make any shewe at all, by and
by he taketh himselfe, and is also taken
of others, to be of a true and sound re-
(ligion: yea though his life and conuersa-
tion doe sweare the contrarie, being
fraughted with all sinne and iniquitie.
These are they that turne the grace of
God into wantonnesse: that sinne be-

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cause they are not vnder the law but vnder grace. that will make sinne abound that grace may superabound, that will doe euill, that good may come thereof: whose damnation is iust. But we haue not so learned Christ, and notwithstanding the wo:ldlinges be carelesse of godly conuersation, yet we haue vnto vs many reasons set downe in the wo:rd of God to bring vs therevnto: First the commandement of God in the Law reiterated by the mouth of our sauiour Iesus Christ: be ye perfect, euen as your heavenly father is perfecte: and S. Paul meaning to set downe the same thinge, sayeth this is the will of God, euen your sanctification. Now it being the commandement, and will of God, who is God of power, a reuenger of sinne, and punisher of iniquitie, it should be euen as a thousand whippes to drine vs, and ten thousand cartropes to hale vs vnto the same: for he is not a God that loneth wickednesse, neither shall euill dwell with him: and we knowe that we shal all come befoze his throne and seate of iudgment

The Scripture
exhorteth vs to
godly life by
many reasons.

The 1 reason.

Leuit. 11. 44.

Math. 5. 48.

1 The 4 3.

Psal. 5. 4.

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ment, where he will give sentence wth out partiality, and iudge all men, not according to their outward confession, but according to their deedes, where he will say: depart from me ye workers of iniquitie: so that this should manieplously

Math 7.23

inawe vs, to consider with our selues, that if we carelesly goe on, and heape sinne vpon sinne, neuer a whit or little regarding whether we liue godly or no, surely we can assure our selues of no other sentence at the day of iudgment, but goe ye cursed. Secondly, the consideration of Gods manifold blessings be-

Math. 25. 41

The 2 reason.

stowed vpon vs in his son Iesus Christ should make vs to liue godly: The which was notablie figured to vs in y^e worldly blessings that God bestowed vpon y^e Iewes: vnto whom the Lord (meaning to set before them as in a glasse their estate by nature, and wherevnto he had brought them) sayeth, thy father was an Amorite, and thy mother an Hittite. I found thee in the wast and roaring wilderness: and led thee about, and taught thee, and kept thee as the apple of myne

Ezech. 16. 3.

Deu. 32. 10. 11.

The third Sermon of

eye. As the Eagle stirreth by hir nest,
floutereth ouer hir birds, stretcheth out
hir winges, taketh them and beareth
them on hir winges: so I alone led thee
(saith the Lord) All which being sette
downe in earthly tearmes vnto them,
as was his manner, for their instruction
are moze plainly exhibited vnto vs:
which are in effect thus much. Wee are
conceined and bozne in sinne, by nature
the children of wrath, the bondslaves of
Sathan, and heires of Hell: which state
of ours, the mercifull father of heauen
pittying, rather then we should perish,
hath sent his deare and only son Iesus to
take on him our nature, to suffer þe paine
that we haue deserued, and thereby not
only hath freed vs from condemnation,
but purchased for vs eternall saluation
in the kingdome of heauen: whereby
in the meane whyle, all that we doe
(which of it selfe is stincking in the nos-
trills of the Lord) is accepted, being in
any measure good: and his creatures,
which before were accursed, vnto vs and
for vs are blessed, sanctified to our com-
forte

Psal. 51.5,

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fozte, The which (so oft as we consider it) must make vs very carefull to shew our selues thanckefull vnto our good and mercifull God: and carefull ye to glorifie him with that obedience that he hath prescribed vnto vs in his holy & blessed worde. Vnto which the holy ghost doth often times take occasion to exhort vs: I beseech you bretheren, by the mercyes of God, that you giue vp your bodies a liuely sacrifice, holy and acceptable vnto God, and fashion not your selues like vnto this wo:ld, but be you changed in your shape, by the renewing of your minds. And in an other place: I pray you that ye walke worthy of that vocation wherevnto ye are called, for ye were darkenes but nowe ye are light in the Lord, walke as it becometh the children of lighte, being a chosen generation, a royall priesthood, an holy nation, a peculiar people, that ye should shewe forth the vertue of him that hath called you, out of darkenesse, into his marueylous light: considering that for this ende we are deliuered from
the

Rom, 12, 1.

Ephe, 4, 1. 5. 8

1 Pet, 2, 1

Luke, 1, 7.

The third Sermon of

the hands of our enemies that we might
serue him without feare, all the dayes
of our life, in holinesse and righteousness
befoze him: contrariwise if we haue not
this care, and doe not thus indeuour to
serue him, what doe we? surely no bet-
ter then did the Phariseis, that perse-
cuted Chzist, and Judas that betraied
him, and the souldiours that nailed him
on the crosse: for we crucifie him againe,
and make a mocke of him. The which
thing I would to God þ all they would
consider that haue no care, but how to
excell in sinne: no study, but how to
defraud: no delight, but how to become
the most singular and notozious sinners,
as extortioners, blurers, ruffians, blas-
phemers, and such like: whose whole ioy
is in this, that their most mischeuous
practises may take place, for the satisfi-
ing of their owne most diuelish desires
without either respect of God or the De-
uil: yea and all they likewise, that seeme
to be of a better stampe, seruing the
Lord with the fancies of their owne
braine: and caruing oute for him so
much

Heb. 6. 6.

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much as they thinke good, without any regard or eye vnto his will and commaundment : whose gold will proue copper, and their siluer wil be tryed to be dross, when they shalbe fined in the forname of Gods iudgements. Thirdly, the consideration of our calling is also in y^e word of God set downe, as a reason to induce vs to godlinesse. And what is it? Truly if we be of the number of Gods children we are citizens with the Saints, and of the household of God : and we knowe y^e whosoener will not obey y^e will of a gouernour of a house in this world, he turneth him out at y^e doores, as an unfit person to abide in y^e societie of seruants: & dare we professe to be the household seruantes of God, & disobey him? not fearing that, he will cast vs out of his family? We are not called to vncleannesse, but to holinesse, if our life be vnpure we deny our calling: & shut our selues from among Gods children: we are said to be temples for God to dwel in, & wil God dwel with sinfullnesse? can he abide to be in an vncleane and unholy habitation? no God is

The 3 reason

Ephe. 2. 19.

1 Thes. 4. 7.

1 Cor. 6. 19.

The third Sermon of

is light, and in him is no darknesse: God is pure, and cannot match with the polluted heart. And therefore let vs assure our selues & without reformation of life, we haue not & spirit of Christ. Whoso ever hath not the spirit of Christ is none of his, but is a reprobate and cast away, ready to be throwne into the fire of condemnation. Fourthly, our baptisme must moue vs to godlinesse, for by it we brag our selues to be Christians: but all that are baptised with the outward baptisme haue not put on Christ, but they onely & are baptised with him into his death: that as he died & rose againe vnto righteousness, so should we dye vnto sinne, & rise againe vnto newnesse of life. For if we be grafted with him into the similitude of his death, euen so shall we be to the similitude of his resurrection: knowing this that our old man is crucified with him, that the body of sinne may be destroyed, that hence forth we should not serue sinne. Read the whole sette to the Romans, and consider of it: and if you finde not the same woꝝke in you (at the

1, Ioh. 1, 5,

Rom. 8, 9,

The 4 Reason,

Rom. 6, 4,

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the least in some measure, that is there
set downe, assure your selues, you haue
not yet learned Christ aright, neither do
expresse the fruite of your baptisme in
your conuersation, but rather haue got-
ten an outward shewe of godlinesse, and
deny the power thereof, from which all
true Christians are commanded to turn
away. Lastly the Lord (who in iustice
might compell vs, and giue vs nothing,
hath set downe vnto them that liue god-
ly, a reward: that whatsoever we doe
in his name (that is in a true faith,
with care to obey him, and set forth his
praise) though it be woorth nothing in it
selfe to deserue any thing, yet wee shall
haue our reward: which is increase and
augmentation of our ioyes in the king-
dome of heauen: and therefore the Lord
saith by the mouth of the Prophet, that
they which be wise shall shine as the
brightnesse of the firmament, but they
that turne many vnto righteousness,
shall shine as the starres. A doctrine ve-
ry needfull to be vrged, because of the
lazines of Christians in practise, of
their

2. Tim. 3. 5.

The 5. reason.

Dan. 12. 3.

The third Sermon of

their profession. And as this is true in
the godly, that the greater obedience
they shewe, the greater shall be their
glory. So on the other side in the wic-
ked, the more heynous their sinnes be,
the more intollerable shall their tormētts
be, which is to be laid very often before
their eyes: for it is the common speech
of godlesse persons: if I be damned then
what maketh it the matter what I doe,
I may giue ouer my selfe to fulfill my
lust in all pointes. But let them know
this, that as it was said to the pharisees
that they should receiue the greater dam-
nation, so shall it be vnto thee: thy offen-
ces shall be punished, according to the
quantity thereof. And therefore though
thou art no other wise perswaded but
thou shalt come into condemnation, yet
feare to haue it multiplied vnto thee, for
the least torment wil be more then thou
shalt be able to beare. Thus we see, that
the holy ghost in the scripture exhorteth
vs (by weighing the commandement
of God, by considering the manifold
blessings of God offered to vs in Christ,

Luke. 20. 47.

by

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by the looking into the nature of our calling, by calling to mind the ende of our baptisme, and lastly by viewing the reward that God hath laid vp to bestowe vpon them that serue him, to liue godlie in this present world: nowe let vs lay them vnto our owne heartes and consciences, and see whether we haue not iust cause to bid battaile to Satā, to strue against our owne lustes, and corrupt affections: and let vs be moze carefull the heretofore we haue bene. Let vs not delight in any thing that may displease so loving and mercifull a father. But let vs make an ende of our saluation, with feare and trembling. Thus much for the first part of the definition of Obedience (that it is an earnest indetour to obey the Lawes of God) this is the thing we must indeuor to doe, which we are alwayes to haue an eye vnto. These lawes are set downe briezely, in the first and second table. The summe whereof standeth in these two pointes, first that we seeke to set forth the glory of God, according as he prescribeth in the first table:

Philip. 2. 12.

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a thing commonly knowen to all men, but practised of very few: for we think, if we doe any thing that may seeme to tend neuer so little towards Gods glory that we haue done a glorious worke. But marke this wel: the Lord requireth not onely of thee, to seeke his glory in thy selfe by worshipping him in spirit and truth, by sanctifying his holy name, & thy selfe to the obseruation of his Saboath, but also to thy power, to seeke it (according to thy calling) in others. The magistrate to establish and defend true religion, and maintaine it by holy discipline warranted by the word. The minister to teach, instruct, and exhort, the priuat man also in his calling, to vse all lawfull meanes for the advancement of the same. The second table containeth the outward godlinesse that we must shewe forth in the world for the benefit one of another. Which we see very little practised: for it is euident vnto the sight of all men (to the great grieve of them that feare God) how some be altogether set vpon treacherous rebellion, & conspiracies:

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cies : others on malicious murther, & en-
uuing hate : others on fornication, & vn-
cleanenesse, with all allurementes to
the same : as pride, banquetting, surfet-
ting and drunkenesse, with all lewde
and vnchast gestures that can be : others,
bent to extort, and wying out of mens
handes their owne proper possessions,
and goods, by forging, by extremitie of
lawe, by deceyuing, and by that foule
canker' vsury, and what not ? I ceasse to
speake of the particular pettie sinnes,
wherewith men doe so swarme, and so
customably liue in, that they esteeme
them to be no sinnes, the least whereof
deserueth eternall condemnation, both
in body and soule : and yet all these be
Christians, and say they haue faith, but
I say of them, and that by the warrant
of Gods owne worde, that if they had
the least sparke of faith in the worlde,
these things would be reformed: for it is
vnpossible for a man to haue faith, but
therewithall is the spirit of God. But
where the spirit is, there can be no de-
light in sinne, no such carelesnesse to re-

J. iij. fornication,

The third Sermon of

Hcb. 12. 17.

formation, as appeareth : and therefore
examine thy selfe and be not deceiued,
p̄sume not of the mercy of God, and
stil abide in sinne: for then be sure thou
shalt find no place to repentance, though
thou seeke it with teares . Then seeke
the Lord while he may be found: put not
of from day to day : for suddainely com-
meth the w̄ath of the Lord : and in his
anger he will consume thee . Then let
vs without p̄rolonging amende .

And fulfill. That is, a strife must be
in vs, against all lets that may hinder
vs to be in all pointes perfect : and that
in such a perfection as by the word of
God is not to be found fault withall: &
though it be true that we cannot attaine
therevnto in this life, yet we must not
faint, nor be weary: but goe on still: for-
get that which is behinde, and looke at
that which is before: neuer casting our
eyes aside vpon any baite of sinne in
this world: but ever goe on in strining
for this perfection, all the dayes of our
life. In which course (least we should
be discouraged) we are to knowe, that
we

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We are neuer able to attaine to that perfection in this life, because of our wretched and sinfull nature: because of the clogges of sinne that doe so hang on vs, and the remnantes of old Adam that sticke so in the fleshe, that it can neuer be wholly cleare therof. The which we finde to be in the Apostle S. Paule, who had a lawe in his members, straining against the lawe of the spirit, leading him captiue vnto the lawe of sinne. Whereby it cometh to passe, as our sauiour saith, When we haue done al that euer we can, we are vnprofitable seruants, and therefore we are taught to say daily: forgiue vs our sinnes: which doctine sheweth forth diuers most necessary bles: as first it sheweth the woordes of supererogation, imagined by y papistes, to be a mere doctrine of an idle braine: flatte contrary to the trueth of God, and blasphemous against Christes passion. Secondly, displayeth the diuelish error, of that pestiferous secte, the family of Ioue, who hold, that a man may liue without sinne, and therefore accounteth it a note

Rom. 7. 23.

Luke 17. 10.

The third Sermon of

of imperfection to praye : so that none
may be of the number of their illumina-
ted Elders, untill they be of that perfec-
tion : and yet we read that the Apostles
prayed not only when they were weak-
lings (as they fondly affirme) but after
Christs ascension, and the descending
of the holy Ghost. And therefore (for the
censuring of their heresie, and our owne
perswasion) let vs say with S. Iohn, if we
saye we haue no sinne, we deceiue our
selues, and there is no truth in vs, for we
make God a lyer. But if we acknow-
ledge our sinnes, he is faithfull and iust
to forgive vs our sinnes, and to cleanse vs
from all unrighteousnes. Wholy it is
an exceeding comfort to the weak, that
finde themselves willing, and yet imper-
fect in the seruice of God : for God doth
accept of vs according to that we are, and
not according to that we are not. The
least sparkes of obedience (inasmuch as
they be his owne worke) are accepted in
his sight, so that it be w earnest ende-
uour to encrease : and therefore this gi-
ueth no libertie to licentious loosenesse,
(which

Act. 4. 24.

2. Cor. 12. 8.

1. Iohn. 1. 8. 9.
10.

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(which notwithstanding we see to pre-
sume hereupon: for, (say the Atheistes)
who can keepe Gods commandments?
is any man without sinne: and so forth.
Which in deede is true, but they, by oc-
casion thereof, haue no regard nor care of
any reformation, but runne on from sin
to sinne, and that with greedines. But
let such knowe, that they can not please
the deuill better with any thing in the
worlde, because hereby, they be as like
him, as if they were spitted out of his
mouth: for he knoweth that no man can
absolutely obey Gods lawes: and there-
fore he proueth to mocke them in euery
point, to breake them: and thou sayst
thou canst not obey him perfectly, and
therefore art carelesse to doe any good at
all. Wherein dost thou now differ from
him? But let vs haue a care to winne
ground of our aduersary, to obtaine more
and more strength against sinne, & make
it weaker in vs euery day than other, by
continall meditation in the worde of
God, and prayer for his grace, to fructifie
therein, & then we shall show our selues

¶ b.

balli.

The agreemēt
of Satan with
the wicked.

The third Sermon of

valiant souldiers, and not dastards in the
quarrell of our Lozde and Captaine Je-
sus Christ.

Now follow the ende that we are to
ayme at, in this fight against our selues:
to liue godly, which is duely to be confi-
dered: for Satan hath gone thus farre
with a number, either to perswade them
(without al doubting of the matter) that
they shall merit heaven, and deserue to
be Gods chilozen by their woꝝkes, or els
that they neede to doe none at all: and
we see euen the greatest number put the
one of these in practise: for either they be
obstinate and blind Papistes, forgetting
Christ Iesus, and hoping to come to hea-
uen by their woꝝkes: or els they be A-
theists, affirming plainly, that if they de-
serue nothing for them, they will doe no
good woꝝkes. From which fountaine flow-
eth this generall securitie, wherewith
all the world is so rocked on sleepe, that
euery man seeketh for him selfe, neuer
thinking that he is any way bounde to
benefite his poore and needye brother.
Whereby (as in many other things) we
may

Satan vrgeth
the one extre-
mitie in euery
thing.

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may behold the vsuall practice of Satan,
either to make vs lye wallowing in all
carelesnes, or els to dꝛiue vs too farre in-
to the contrary extremitie. Which thing
we are to haue a great care of, even in e-
uery thing that we do, that we may keepe
within the bounds of that meane pꝛescri-
bed by the Lord in his word, from which
it is not lawfull to decline, neither to the
right hand, nor to the left, least Satan o-
uertake vs, and worke out confusion.

The endes wherevnto (by the word
of God) we are to haue regard, and re-
spect, be in number thre. first Gods glo-
rie. 2. Our owne comfort. 3. The good of
our brethren among whom we liue.

The glorie of God, which is the first
ende, is to be sought in our good and god-
ly conuersation: for it is euident, that we
are by nature vnfit to doe any good thing,
but rather prone and bent to sinne, but
when it pleaseth God so to alter and re-
forme our harts, that the frute thereof
shineth in our conuersation, this sheweth
the great glorie of God, in that he (of ser-
uants vnto sinne and uncleannes) ma-
keth

The ende of
godlines is re-
spect of God.

The third Sermon of

Matth. 5. 16.

1. Pet. 2. 11.

2. Thess. 1. 12.

keeth vs to serue him in godlines. The
which thing our Saviour Christ ment,
when he sayd : let your light so shine be-
fore men, that they may see your good
workes,, and glorifie your heavenly fa-
ther, which is in heauen. Wherevnto al-
so the Apostle S. Peter had especiall re-
gard, when he sayd : Dearly beloued, I
beseech you as straungers and pilgrims,
absteine from fleshly lustes, which fight
against the soule : and haue your conuer-
sation honest among the Gentiles, that
they which speake euill of you, as euill
doers, may by your good workes which
they shall see, glorifie God in the daye of
visitation. Unto which ende S. Paule had
respect also: when he exhorting the The-
salonians to godlines, sayth: that y name
of our Lord Iesus Christ may be glori-
fied in you. The which poynt is duely to
be obserued, for our instruction: because
that now a dayes, all men will say they
doe loue God, and honour him, but their
bare wordes must not goe for pꝛofe: for
we see the holy ghost setteth downe, that
the glorifieng of God by vs, consisteth in
god-

Amendment of life.

godly conuersation: for if thou sayst neuer so much, thou louest God, and dost honour him, vnlesse it shine in thy conuersation, it is a lye in thee, and a thing not to be belueued of others. For our Sauiour saith: If any loue me, he wil keepe my sayings, so that the tryall standeth in this: looke howe carefull thou art to refozme thy life, according to the word of God: and looke howe much thou hast subdued the heate of thine owne affections: and so much thou dost glozifie God, and no further. Say if thou beest slacke here, in, & carelesse to doe that in deede, wherof thou makest profession, thou dost, euen as much as lyeth in thee, dishonour God: and therfore sayth S. Paule, thou that gloriest in the law, thorough breaking of the law, dishonorest God. I would to God that the carnall professors, and enemies to sinceritie (of these our dayes) both in them selues, and others, could consider of this, with a single eye. For those that be enemies to refozimation, be commonly loose in life, as we see in our owne experience. If it were so, I doubt not, but their conuersation

John. 14. 15.

Rom. 2. 13.

The third Sermon of

conuerſation would be found euen of the ſelues, moſt vile, and filthy, not worthy once to be named among them that profeſſe the goſpell of Jeſus Chriſt.

The ende of
godlines in re-
ſpect of our
ſelues.

Matth 7.13.

2.Pet.1.4.5.6.
&c.

Let vs try our
ſelues by this.

The ſecond ende, which we are to looke vnto, is, for the eſtabliſhment and comfort of our owne ſoules and conſciences. For we ſee that all men are contented to make a ſhewe of religion, and to take vpon them y^e profeſſion of Chriſt, which can not be ſufficient: for then ſhould all, or at leaſt, the greateſt number, be ſaued: & yet we know the words of our Saviour Chriſt: that narrowe is the way that leadeth to life, and fewe doe walke therein. When what ſhall we doe to examine our ſelues vnſeignedly, to ſee whether we are of the number of them, or no? S. Peter ſhall tel vs moſt notably, what we muſt doe. Flye (ſayth he) the corruption which is in y^e world through luſt. Wherefore giue euen all diligence therevnto: ioyne mozeouer vertue with your faith, and with vertue, knowledge, and with knowledge, temperance, and with temperance, patience, and with patience,

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tiencie, godlines, and with godlines, brotherly kindnes, and with brotherly kindnes, loue: for if these things be among you, and doe abound, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ. But he that hath not these things, is blind, and can not see a farre off, and hath forgotten that he was purged from his olde sinnes. Wherefore brethren, giue rather diligence, to make your calling & election sure. By which words we see, that the fruite of the gospel, in holines of life, doth make our calling and election sure, (not to God, for it was sure in him before the foundation of this world) but to our selues, approuing thereby vnto our owne soules and consciences, that we be the elect of God, because we feele the working of his grace in our hearts, and shew forth the fruites thereof in our conuersation.

The third ende of our good workes, hath relation vnto our brethren, which is diuerse wayes. First thus: there be many that be weake in the faith, & new

The ende of
godlines in re-
spect of others.

The third Sermon of

ly converted vnto the Gospel: who haue
great neede to be supported, and holden
vp: the which (as we may doe manye
wayes) so chiefly it is to be declared in
our conuersation: for when he beholdeth
our godly and vpight behauiour, great
occasion is offered vnto him, not onely to
glozifie God in vs, but also to consider of
his owne imperfection and weakenes,
how farre he is behind, and thereupon is
moued to strue more strongly against
his owne infirmitie, to growe stronger,
and more establisshed. Contrariwise, if he
should behold vs greater professors, or
of longer continuance in the profession
of the Gospel, than he, doe those things
that swaue sowly from our shewe, we
make it not onely an offence, whereby
his weake conscience is wounded, but
(as much as in vs lyeth) a stumbling
blocke for him to fall from his profession
withall. A lesson of all men to be lear-
ned: for we see many, that in shew, (and
to their owne thinking) be forward in
religion, who, (when they be repproued,
or by meekenes exhorted) to leaue some
abuses,

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abuses, that they commit, because they agree not with their profession, and are offensive to y^e consciences of many weake ones. Thus (say they) if they be offended with these things, let them: what haue they to doe with me: they are not to medle with my dealing, for I haue not to doe with them: and such like speeches. In the meane while, they haue cleane forgotten, not onely the care that we ought Rom. 14. 15. to haue one ouer another, but also the example of S. Paule, who would neuer 1. Cor. 8. 13. eate fleshe when he liued, rather then he would offende his brother: (which of it selfe was a thing lawfull, and to be receiued with thanks giuing.) And therefore, we are not onely to be carefull, that we giue none offence: (for woe be vnto Matth. 18. 7. him, by whome offences do come,) but even to depart from those thinges that we may vse, if they be any occasion of offence to the weake: for many things are lawfull, that are not expedient. This end is yet further to be considered another way, and that is in respect of them that are without, who be so obstinate, that

G. j. they

The third Sermon of

Psal. 58. 5.

1. Pet. 3. 1.

Exod. 9. 21.

they will not onely oppugne the profession of religion, but euen refuse to heare the voice of the charmer, charme he neuer so wisely : not once frequenting the public meetings of Christians, with whom yet we haue some dealings in the world. Whereby it may please God to bring them to some consideration of our profession, by our conuersation. The which thing S. Peter setting downe in one particular calling, is also to be applyed as a generall doctrine: the words are these: Let the wiues be subiect to their husbands, that euen they that obey not the word, may be wonne without the word, while they behold your pure conuersation, which is with feare: and surely, as the blameable conuersation is verie forcible to moue the aduersarie, to consider of the profession it selfe: so we often see, both by example of the word of God, as in Moses, whome Pharao accompted godly, and himselfe wicked: and David, whome Saule accompted byright: and also by our owne experience, that it cometh the courage of the enemy, and stoppeth

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peth his mouth. And therefore it is our
dutie, (and I pray God we may rightly
consider of it) to be marueilous circum-
spect and carefull, that we liue so obedi-
ent to the decrees of our God, and be so
carefull to giue none occasion to any, to
see vs faultie in our dealing: that there-
by our good and gracious God may be
glozified, our harts and consciences com-
forted, and all men by vs may either be
encouraged vnto godlines, or conuic-
ted in their owne consciences of
vngodlines. Which God for
his mercies sake graunt.

A M E N.

Let vs pray, &c.

